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PERFECT MEN AND WOMEN

Important Scientific Experiments To Be Undertaken By United States Government To Improve the Human Family.

SCIENCE OF GENERATION AND PROCREATION.

Among the most important contributions to modern scientific research is the announced declaration that the government of the United States is about to embark upon a series of experiments, the results of which will be watched with eager interest by the scientific world.

In a recent issue of the Blade appeared an article written by Amory C. Stevens, of New York, in which he made reference to the subject of improving the breed of the human family, and spoke of sending us clippings on the subject. The following, which is preceded by a statement from Garrett P. Serviss, covers the ground entirely and will be of interest to Blade readers:

The Statement.

Modern science has taught us that the ways of nature can be improved. In the animal kingdom and in the vegetable world science points us to triumphs in controlling and improving upon nature. Intelligent study and faithful experiments have produced not only bigger, better, more splendid specimens than nature has been able to produce, but in many instances have bred new species of animals that have been bred which nature, left to herself, never would have dreamed of.

In the vegetable world the successes of Professor Burbank are already famous—he has quadrupled the size of fruits, he has produced large, luscious specimens from ugly, bitter little fruits which were unfit to eat, and he has brought into existence new and better varieties of many things which nature never contemplated, or, at least, never carried out.

It is, therefore, only as a logical result of all this that the scientific mind should turn now to the human race. There can be no doubt that the principles which science has found to apply so satisfactorily to animals and vegetables will also apply to our own kind, for physically we are the only animals.

But all the successes of science up to now will be of insignificant importance as compared with the tremendous triumph when science shall have taught us how to breed physically stronger and more perfect children, and, perhaps, future men and women of nobler mental and moral qualities, approaching as near to perfection as moral creatures can.

Along with this improvement of quality and capacity will certainly go a great increase in the length of life; the average may be extended to a hundred years. Professor Metchnikoff has shown that already such a lengthening of life is quite within our reach. Old age will be made more enjoyable, and will be stripped of most disabilities. Man will still be young at three-score and ten. Then, too, it is clearly evident that new capacities for enjoying life will be developed under the fostering hand of science. The new men and women raised up by the new science of "eugenics" will have, by the mere effect of their improved physique, a richer, fuller, more appreciable life than their predecessors have enjoyed.

The Article.

The United States Government has taken up the work of aiding in the development of improved men and women by scientific methods. This is a task which scientists have long urged should be the first duty of the Government, and one which, without great outlay or difficulty is certain to result in a vast increase of human happiness and of mental and physical power.

Dr. Willett M. Hays, Assistant United States Secretary of Agriculture, has appointed a Committee of Eugenics. The members of the committee are Dr. Alexander Graham Bell, the famous electrical inventor; Dr. David Starr Jordan, president of the Leland Stanford University; Major Charles Woodruff, M. D., U. S. A., a great authority on sanitation; Dr. Charles B. Henderson, of New York, and the Rev. J. E. Gilbert, of Washington.

Eugenics is "the science of generation or procreative development; the

doctrine of progress or evolution, especially in the human race, through improved conditions in the relations of the sexes."

Among the duties of the committee as defined by Dr. Hays will be "to investigate and report on heredity in the human race; to determine methods of recording the values of the blood of individuals, families, peoples and races; to emphasize the value of superior blood; to the menace to society of inferior blood, and to suggest methods of improving the heredity of the family, the people of the race. The committee will submit a preliminary report at the meeting of the American Breeders' Association, which meets from January 15 to January 18 at Columbus, Ohio.

Methods of Operation.

The committee will collate and render available for the use of the people all knowledge to be derived from studies of the principles of heredity, from works on the laws of evolution, from many branches of medical and surgical sciences, from the experiments of cattle breeders, poultry raisers and naturalists of various classes, from the experiments and discoveries of biological students like Professor Jacques Tebb and from authorities on plant breeding, among whom Luther

(Continued on page Four)

TO IMPROVE HUMAN SPECIES

Valuable Suggestions On the Importance of Public Education On the Breeding of the Human Family.

(BY AMORY C. STEVENS.)

Recalling that the late Mr. Moore was a strong advocate of "Home Culture," rationally and humanely urging in the Blade that the United States establish an experimental station for public education in the breeding of the human species, the same as it already has for agriculture, I am prompted to mail you marked articles of interest on that subject as published in the New York American and the New York World of the 11th inst.

It is encouraging to note that the public is finally awakening to the importance of intelligent breeding and improvement of the human species. So much having already been accomplished on the lower planes of the same mother nature's species, it is strange and even sad to reflect how lightly man has long treated his own species, allowing chance, ignorance and unwelcome heredity to control and stamp his progeny. Had not the law of natural selection protected the human species it could not have advanced itself as it has.

Mr. Luther Burbank's experiments with the fruits, the flora and the trees coupled with his own practical humane and aspiring intelligence have come opportunely to help our species further onward and upward. He wisely and unconsciously says, "I care but little for these weeds, these flowers and these trees, only as they afford me opportunities to show what can be done by directing natural forces."

"My hope is that what I am doing to show how the natural forces may be guided in the fine specimens of each species of plants will be adopted by those in charge of the young life of the children."

"A plant is responsive to only a few influences, such as are found in the soil, sunshine and rain, but a child is infinitely responsive."

"Weeds are weeds because they are crept, trampled upon, burned, by force bent, tormented by innumerable pests, or perhaps permitted to suffer from cold, wet feet."

"There is not a weed in the whole realm of nature that if given proper nourishment and sunshine, will not grow up into a beautiful and useful plant."

"The undeveloped, dwarfed, diminutive and broken specimens of the human kind are such simply because they have grown up without having the elements which surrounded them and the possibilities to which their nature are related brought into touch and contact with them. The diminutive specimen of the dog that we have seen untroubled by his master wrapped up in it of the magnificent shaggy dog into the beautiful shaggy dog is simply to touch the potentialities within it with the elements of its environments to which it is related."

"DAMN" SHOOT SAID THE PREACHER FOLLY WITH REASON

As He Drew His Fist at His Wife From Who He Is Seeking Divorce—Who Also Is a Preacher and Keeps Him in Hot Water.

COMMENT MADE BY A BLADE CONTRIBUTOR.

(BY E. D. NAUMANN.)

Strathey Quick, who was divorced from his first wife some time ago, seems to be in hot water again and is seeking to get away from his second helpmeet. A Kansas paper has the following to say of the case:

"It is to save my soul that I want to be divorced from this woman; I could not go to heaven if I were compelled to live with her," declared the Rev. Strathey Quick on the witness stand in the circuit court today. The Rev. Mr. Quick is the plaintiff. He had been married to the defendant Mary A. Quick, about one year when the proceeding was filed. She had been divorced from Edward Young.

The reverend gentleman testified that his wife, who is also a preacher, called him names almost every day after the first week of their marriage. He was in charge of the White Temple Christian Union mission in this city the time of their wedding. She helped to conduct the services. They traveled together and preached.

"Not long after we were married," the plaintiff testified, "her former husband began to pay attention to her."

"I'll get you yet if I swing on the gallows the next day and go to hell for it," she said to me once.

"After making this threat she shot me through the door and called me names."

"What did you do?" one of her attorneys asked.

"I drew my fist and said 'Damn you.' She drove me to this I had never known before."

The Rev. Mr. Quick is 55 years old. He was a widower and the father of two children when he married his present wife.

She Quick won the case. She sprung a surprise on the plaintiff by introducing her first husband, Edward Young as her star witness. Young said she was of an affectionate disposition.

"I ought to know," he declared. "My husband No. 1 said lived with her 23 years."

Judge Smith refused the preacher's application for divorce.

The above is a clipping from the Seymour News of this town, in which occurs a reprint from a Kansas paper. This clipping is interesting because it illustrates again the principles of heredity. It is a case of heredity, that is that Christian preachers and those who spend all their lives poring over Bible and Christian documents and preaching them to the world are not thereby made better and more virtuous as Christians, generally, but are on the contrary simply affords justification for their coarseness and a chance to do mischief.

The pious old fraud under consideration in clipping used to live two blocks from my house. His first wife who appears to be an "industrious woman, got a divorce from the Rev. fake on the ground of neglect and the statutory offense and now he seems to have met his equal in another preacher who wears "petticoats," and is exceedingly sharp tongue, and he is kept in hot water by a court of his own making, or a court at least who looks upon the marriage contract as a thing to be broken.

It appears to be a case of "dog eat dog," at which we can once afford to laugh.

Has Seen Long Service.

Red House N. Y.—Please send me a statement of how much I am indebted to the Blade, including next copy. On receipt of statement I will send the pay. Many seem to think the Blade is to be a very cheap paper. Compare it with the Progressive Farmer, which is an eight page paper, prices over 2 inches longer and wider, the price one dollar a year. I am taking too many papers for my small income, which is but five dollars a week. I have to keep a horse, as I cannot walk much, I have started on my 84th year. I was born on the 18th day of August, 1822.—A. H. FRANK.

is the Remedy Given By a Western Writer For Many of the Theological Evils That Now Afflict and Curse Mankind.

WHAT THAT ENDLESS PRAYER CHAIN MEANS

(BY C. SEVERANCE.)

"Shoot folly as it flies." So said Alexander Pope, and somewhere it is always flying. In the realms of religion there is probably more of it than in any other department of human life. Folly, who is never disconnected from reason, is never rational, sane or sound in its assumptions or conclusions. Its first assumption is a phantom termed God, who runs the universe and requires worship from human beings; who answers prayers, and can be induced to do certain things if men get on their knees, close their eyes, and tell him what they desire. As far back as history, the God-makers have come, and the prayers that have been uttered for every conceivable thing under the sun are as countless as the sands on the seashore. But was one of them ever answered by this glaze conception of the human mind? No; and no help ever came to troubled or suffering mortals that did not come through a visible and tangible source right here on terra firma. 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Blaze away.

Keep your signals flying.

Remember that your mind is your own.

Count Boni rushes in with his old "true love" story again.

There is a hero in every man if we but examine his heart closely.

Humanity has as much need of religion as a hairless Mexican pup.

Marlborough and Castellane might come in useful if used for fish bait.

After a long argument "Thru" has been reversed by the United States Supreme Court.

What a blessing it is to some of those first-wave candidates would only mix close instead of fighting at long range.

Until the last vestige of orthodoxy is gone from our land Columbia can no longer pose as the champion of the liberty of conscience.

The seats are too narrow and the world demands a religion that will be broad enough and liberal enough to embrace every human being within its folds.

There is no actual need of a deity in the economy of the universe. There is no infallibility in all the realm of intellect and liberty of brain is as necessary as liberty of hand.

Wife beating as a feature of international marriage is new as yet but there is no knowing what fashion may provide for the coming generation of the title hunting daughters of billionaires.

The Bible winks at incest and robbery, at murder and slavery, while it places the robes of righteousness about a courtesan for the simple reason that others had sinned even as she, yet this is the book from which we are invited to frame our moral code.

Molasses and feathers. That doesn't sound good, does it? It is the female variant of the old-style tar and feathers and has been applied by some women moralists of a Pennsylvania town to an erring sister. It is reported that the effect was all that could be desired.

The shallowness and hypocrisy of the professing Christians is shown in the fact that they never miss a meal because of their belief in hell. They all realize that they have sinned; that sin is the passport to Sheol and such a realization would make them miserable indeed only for the fact that they don't really believe it.

Freethought cares not whether the miracles of Christianity be true or false. It cares not whether Christ was the Son of God or an ignorant adventurer. It cares not whether Jonah was a delegate of the Deity or the founder of the trusts. It cares not whether Jesus was born of earth or heaven. It simply asks for and insists upon having facts.

The orthodox heaven is but a celestial nowhere. A guess. The shadow of a shade. A hole in the atmosphere. It is an indefinable, indescribable nonentity. The hope entertained to attain it cannot prove it for it still hangs a mere suspicion. Are we not told—

"Eye hath not seen it, my gentle boy,

Ear hath not heard its sweet songs of joy."

ARE MEN BORN FREE AND EQUAL?

Was Paine right when he said that all men were born free and equal?

Is it possible that this famous expression in our declaration of independence is all a mistake?

The Blade feels impelled to answer in the affirmative and to declare that the doctrine is erroneous, that the idea is all wrong, and that men are not, nor can they be, by the very nature of things, born free and equal.

Few would be found now with courage enough to assert that we are born free. The proposition is too absurd to hardly demand a denial. The doctrine, however, was made the foundation upon which our liberties, such as we have, were built. As a political shibboleth it has run the political gamut through all the intervening years, but as a matter of fact it is not and cannot be true.

Men are not born free. This assertion is a reasonable, natural, moral and philosophical certainty. It is as true even in America as it is in the non-Archael countries of Europe. Humanity is thrust into the world by a force over which, as individuals, they have no control. Ready made conditions greet them at birth which include the moral, social, political and religious status. The moment a babe hits the globe it is beset with custom and precedent, bound by rules and restrictions, controlled and curtailed by environment. What he shall become upon reaching maturity is altogether dependent upon the force of the circumstances and the power of the environment by which he is surrounded. As different causes produce different results so changing circumstances and conditions of existence shape our very destiny and control our every act. We are led by them at every step. We had not our making but were made for us. Then technically speaking, man cannot be born free no matter how much we would prefer to believe that he is.

Neither is true that man is born politically free. Because they have the right of choice between this or that candidate and may cast their ballot as they wish, they imagine themselves free, but they are not. In politics as in morals men are bound by the influence of heredity, and environment. Even in voting this restriction exists. No two men ever went to the polls and cast a ballot even for the same man or the same party under the same motives. At the best they can but vote for the candidates selected for them, not selected by them.

When we come to the equality portion of the proposition we are beset with even greater difficulties. It is a safe assumption and a reasonably accurate statement that no two babies have ever been or can ever be born upon an exact equality. This applies to the moral and social as well as to the political world. Some children are born of lust and their coming into the world is undesirable and undesired. Others are born of love and are welcomed, their first wailing cry being greeted with happiness and love. Children born under such extremes cannot be born equal for one takes his first breath with a serious handicap placed upon him.

Children are malformed at birth by reason of attempts to check an unwelcome maternity! For such life is but a cold and barren desert with a level waste stretching back to the pathetic tomb where love is left to starve and sweet contentment festering in its shroud. For the other the beaded dew upon the morning glories of life give bright lustre to its being and it lives to love and be loved. Can there be any equality in this? Will it be said that men are born equal? Have all like opportunities placed before them? Have all the same power to utilize the opportunities they are given? When one can hear a melody in the shrill trumpet of fame and revel in the beauty of Minerva's laureled brow while another finds that his sylvan path is but a blinding mountain trail and is confronted with days of toil and nights of agony, there is no equality for them.

The doctrine of equality, as that of freedom, is enchanting to hear and to talk about. Being analyzed they are shadows as the orthodox heaven and with about as much substance in them. When nine-tenths of the world do not know how the other tenth lives, and carried through every subdivision, there can be neither freedom or equality. There is no equality between flowery valleys and Hinno valleys. There can be no freedom where labor is given as a privilege instead of a right. There can be no equality between the child of a millionaire and that of a mendicant. There can be no freedom where men must either steal or starve. Even in America we are carrying the foolish orfamme too far and some day the fearful truth will flash across the public mind.

THE COST OF AN OKLAHOMA PRAYER.

The following significant and interesting clipping has reached the Blade office through a friend. It is taken from the Enid Events, published at Enid, Oklahoma, and reads as follows:

Broke Her neck.

Wankomis, Okla.—Mrs. Philip Sprouz is dead from a broken neck and her baby daughter is so badly injured that it may not recover as the result of her stumbling over her husband as he was kneeling in prayer at their home here last night.

Mr. and Mrs. Sprouz had spent the evening with friends. Returning home they prepared to retire, the husband going first to their sleeping room.

While passing through the dark room with the babe in her arms Mrs. Sprouz stumbled over her husband's feet and in trying to save the baby from injury struck her head against a washstand as she fell, breaking her neck, and dying instantly. The child fell from her arms to the floor.

How frequently are we told that the prayers of the righteous availeth much and yet we have in the above an instance where God was utterly negligent

and unmindful of what was being said to him. It may be, though, that another text would fit this case. Are we not also told that the Lord chasteneth whom he loveth? Who knows but that the Lord was dead in love with Phillip Sprouz and admiring him for his earnestness in prayer, sought to chasten him by causing Mr. Sprouz to fall over him and break her neck? Was it not the Lord who, influencing the husband to prayer by subjective methods, led him into that dark room, caused him to get upon his knees and directed Mrs. Sprouz to where he knelt, influenced her to fall over him and killed her? If this inference be held untrue, then where is the futility of prayer?

Many would contend that Mr. Sprouz ought to have known better. Some will insist that even while he was probably praying for health and strength to himself and his family, his prayer led to the death of his wife. In any event had he gone to bed like a man and not got down on his knees Mrs. Sprouz would be alive and well today. Perhaps the prayer was a mockery and the Lord, following out his divine plan of vicarious atonement, killed Mrs. Sprouz to be revenged upon her husband. But why pray in the dark? Did not Mr. Sprouz hear his wife approaching him? If he did, could he not have checked up on his prayer for a minute and told her where he was, or was his prayer so important that it could not be interrupted? Of course it may appear to a devout believer in prayer that being in communication with the Lord the conversation could not be interfered with even at the risk and cost of a human life, and that life being of his own wife, the woman he had sworn to love and cherish.

It is an unfortunate circumstance for Mr. Sprouz and still more unfortunate for the motherless babe. Even if God had it in for either husband or wife he might have entertained some regard for the orphan child. That it was a costly and fatal prayer, all must admit, but the sacrifice may have been on the order of that said to have been offered by Cain, displeasing to the Lord, and this was another whirlwind of havoc and destruction he sent down upon it. If any benefits are to be gained by prayer the Blade fails to appreciate that. The least God could have done while the husband was kneeling before him in prayer was to have directed the footsteps of the wife in another direction and thereby prevented the fearful tragedy.

To sum up the entire matter we are convinced that God doesn't care a continental damnation what becomes of men and women so long as his sky-pilots can rake in plenty of the long green.

WOMEN TO BECOME PREACHERS AND MUST WORK TO SAVE A DYING FAITH.

From every Christian denomination, from every sect and every school of sects, the cry is going out that there are not enough men offering themselves to be educated for the ministry and now comes the suggestion that women be ordained to take the place of men and perform the functions of the priest.

This is a step in the right direction. Women have so long been the Cinderellas of the church, have so long been led by the man priest, who encouraged her to believe that he was one of God's chosen interpreters, that once she gets behind the scenes, is admitted to the inner circles, she will see the hollowness and hypocrisy of it all and with her true nature will revolt against the doctrine and this means the practical undoing of churchianity. While we never did believe the serpent story, it looks like some sort of a retributive justice, after all. According to that fable woman got us fired out of our first Eden and men would now impose upon her the task of finding us another and giving us possession. With the true instinct of the man she are endeavoring to recruit a failing ministry with women and push upon her the work of the world's salvation.

The principal question is shall the churches, failing to get men, ordain women as authorized expounders of the so-called word of God? Are the sects about to fly off in rebellion against St. Paul, who forbids a woman even to teach, much less preach? Will they shatter the tradition of the gospels and then deny the truths of inspiration? Should the women be given a place in the orthodox pulpits will they permit them to disport their millinery or would the rule be changed to compel a woman to remove her hat and wraps before entering upon her discourse? Would the women's aid societies work as faithfully under her direction, arrange for oyster suppers, fairs, raffles, to sell kisses at auction and all the other schemes to raise the cash as they did and do now under the guidance and direction of the male preacher? Is the innovation worth trying? Would there be any jealousies created? Would the women flock to hear another woman preach as they flock around the male ganders at this day? Would the Bible pictures be changed to allow of women angels being used instead of keeping them all men? These questions may not be of much importance to the church dignitaries as at present constituted but they will have to be considered if the women are ever drawn on to occupy the orthodox pulpits of the day.

On the other hand we might ask why should not women be allowed the blessed privilege of interpreting the scriptures as well as men? Her motherly heart would induce her to place a more humanitarian construction upon some of the Bible doctrines and teachings. She might not be able, through her natural modesty, to read some of the Bible passages aloud, but these could be omitted and in the course of time altogether abandoned. If the Bible be true God gave woman to man as a help mate, not as a mere plaything, but taking all the advantage possible, woman has been made more than a helpmeet in the churches. Her motherly heart would induce her to place a more humanitarian construction upon some of the Bible doctrines and teachings. She might not be able, through her natural modesty, to read some of the Bible passages aloud, but these could be omitted and in the course of time altogether abandoned. 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tion. Other professions offer a more inviting field. Men have discovered that there is something in being free, honest and independent, which are not to be had through the ministry. Men now realize that with a family to support and having spent years in the ministry it is a difficult matter to abandon it and get bread and butter for those dependent upon them. Honest thoughts and convictions are stifled for domestic considerations and few have had the courage to fight it out. This is why men refuse to enter the ministry and this is why, in the absence of men, women must step in and try to save a failing religious cult.

Not only has the pulpit outlived its usefulness, not only has the church failed to attract the brightest minds to her support, but the entire Christian religion is passing into a decadence from which there can be no regeneration.

LITERARY VALUE OF THE BIBLE.

In an attempt to mark the Bible as having a position of vast and incomparable superiority in the art of literature, especially as compared with themes of a Biblical origin, Prof. J. G. Gardiner, of Harvard University, has taken upon himself an undertaking which he will never live to finish.

There is in the Bible, an art that is not art, which grows more apparent in the absorption with the solid facts of reality and in the neglect that must attach to man's comic considerations and fancies. Every man may be claimed by the Bibliologists for its origin and authentication, it must not be forgotten that its compilation was the work of human beings, that is of men, also that men first inscribed the text, worked out its several translations, undertook the work of revision from time to time, so that with all the changes, additions and subtractions, there is considerable of a difference between the present King James version and the original Greek text in manuscript.

It is certainly worth something for the learned professor to make an admission which strikes at the very root of infallibility, when he says:

"It is only in the most shadowy way that the great forces which dominate Job and the Psalms and St. Paul's epistles and the Revelations came into its pages."

When the Professor intimates that the books described contain "great forces" it is only the expression of an individual opinion colored with preference and choice, but when he suggests that these books "crept" into the pages of the Bible in only a "most shadowy way" he attacks the plenary inspiration doctrine and impairs the theological utility of the entire Bible. Once an admission is made by a professor of theology that the Bible, the source and foundation of the church, is subject to suspicion, he assails its very authenticity and genuineness in a manner that cannot fail of impressiveness. It is indication that the human mind is rising above his religious conceptions and in applying the acid test of criticism to its alleged inspired writings they fail in the analysis and cannot be brought to the required standard.

Following the higher criticism and pursuing a critical investigation we are forced to the belief that Job was simply an Oriental drama, that the facts alleged therein are not true, were never enacted, and got into the Bible as adding a romance, or a farce-tragedy to its general conception of things. No sane person could be brought to a point of implicit belief that the deity ever entered into a compact with the devil to allow the latter to torture, injure and grievously afflict a faithful servant as a means of testing his fidelity. At the best such a story can only be regarded as allegory and of exceeding little value. It brings two opposing forces into harmonious relation. It places the power of evil and the power of good upon an equality. It makes one the equal of the other and yet permits the deity to confer and delegate the power and authority upon the evil one to inflict suffering, an act which he would disdain to commit himself. Here we might ask, what right has the deity to engage another personality to do that which he would not do, or would be ashamed to do himself? The Bible cannot see that he would have any right and the Book of Job must take its place among the oriental literature of the day as being of no human value, except, that we may judge of it by comparison.

Coming to the Psalms, it is admitted by scholars both in and out of the theological world, that David was the compiler rather than the author and in this admission another pretty, sentimental theory, goes glimmering into nothingness.

The alleged epistles of Paul are of later production. They have been a bone of contention between church councils from the earliest ages down to the present. These disputes have never been settled and even today the three, main bodies of the Christian church, established by the Councils of Trent, Constantinople and Westminster, each cling to a different Bible, each Bible containing books different from the other.

In regard to the Revelations, sensible persons very readily dismiss these as a hideous nightmare, containing little or no human feeling and evidently written by one who was out with the world, a sort of Ishmael, with every man's hand against him.

If Prof. Gardiner really desires to make a literary comparison we refer him to Shakespeare and are willing to stand or fall by any comparison between his works and those of the Bible, if honestly and sincerely made.

WHEN THE GOLDEN CALF LIES DEAD.

There is no truer gospel than that which declares that he who lives a true and noble life here will be prepared for any other when his time comes to enter it.

There is no truer aphorism than that which declares unto all men and women that the nearer one gets to the modern church the less real human feeling is shown.

Contrasting the effects of these two statements, which now serves us as a text, the churches are

sending her emissaries over the land wasting precious time preaching about the "everlasting bliss" of some barbarous heaven, while the hell of injustice, of social inequality, of a trampled, outraged and despoiled labor, opens right under their very feet, into which the dead pulpit and the false priest are both rapidly sliding. Let them slide. The sooner the better and those who delight in prayer can thank their god for that much. The sects all try to pluck the brands from the burning for the sake of a few paltry dollars but never a one tries to put out the fire.

Our method of obtaining social and industrial redemption is much like an old sailor. He had a wooden leg and one night after spending several hours in a saloon, started home. He planted his wooden leg in a hole in the sidewalk, and walked round himself all night. American sovereigns will tramp the same old weary round on the treadmill of partisanship and vainly imagine they are climbing the golden hill of prosperity. Democracy, that is a pure democracy, is like a cannon, it breaks no divided count. Unless the people own both ends of it they are in danger of losing it altogether. Our present system has produced two classes, distinct, widely separate and apart. These are the shearers and the shorn. We have made our progress, sometimes called commercial civilization, the survival of the fittest instead of the fittest. We have reached that point par excellence in which we admit of the maximum of profit to the employer and the minimum of wages to the employed. If the workers received all that they earned they could buy all that is made. Where great public interests are concerned it is better to begin with justice than to end with it. Our plutocrats should take warning from history. It was the French aristocrat who told the peasantry to eat grass. They did eat thereof, but the last dish on their table was the head of a king.

The Blade does not countenance violence in effecting a remedy. The French way proved eminently satisfactory, but it is too clumsy. In America we can accomplish the same end quicker, quicker and better. With the ballot rightly used the victory is won. This is the orderly, determined and irresistible action of American independence at the polls. Labor holds in its own hands 70 per cent of the voting strength of the nation. Its hosts are always in the majority and they can demand anything and enforce that demand by their votes whenever they are ready. If the laborer has any right at all he has the right to live and the right to live implies the right to earn a living. This is the real meaning of the gospel of work.

With this we come back to our text and declare that he who lives a true and noble life here, who cheerfully accords to his fellows the same rights and privileges that he enjoys, who, with loving hands deals out justice to his less fortunate brother, who, with honest heart strives to fill the world with a supernatural sunshine, will be prepared for any other life when his time comes to enter into it. On the other hand, he who feigns a friendship that he does not feel, he who steals a human heart and tramples it beneath his brutal heel deserves perdition and if he don't get it hereafter he will get it before he shuffles off this mortal coil.

As for the second part of our text we need but refer to the fact of the churches' claim that it tends to human happiness. Content alone can produce it. Content cannot come through suffering and privation. However much the church may claim that happiness lies in a belief in God they do not produce happiness which demonstrates that either God is incapable or the church has drifted away from him.

Humanity is fronting the dawn of a grander day. That day will be here when the hand is united and the brain unfettered. Then will broader opportunities appear for human usefulness and men can boast a nobler beauty, the past lying behind them like some hideous dream. Justice will sit enthroned in the new method and greed will disappear. Then shall the golden calf lie dead and none appear to mourn its demise.

WHAT THE WORLD WANTS.

In the first place it wants men. That is, it wants real men. It does not need make-believes. It does not want shams or frauds. It wants men with a courage to stand up inside their heads and room enough to hold it after it once gets there. It needs men with skill in their hands and common sense enough to apply it. It needs men with a sound health in their bodies and strength of character enough to keep it.

Could such a man be found you might mix him up with sixty millions of others and it would be impossible to lose him. You will easily find him again for such a man must have the habit of always being on the top. You may throw him naked upon some dreary desert island and he will soon be at the head of something. He does not go whining throughout the land blaming fortune and insistingly complaining that he has never been given a chance, but he gets right out and does something. Success compels him to do it even better the second time.

The kind of men that are wanted everywhere are those who can do things with either head or hands, or both. These are always in strong demand and they are wanted badly. The demand for them is as great now as it has been at any time in the world's history.

Just think that Goremity was five days making this majestic world out of a lot of left over American political bomb material.

CLERGY AMONG THE FIRST

To Be Convicted Of Crime Against Women Under The Georgia Law. One Of Them Committed Self Destruction.

CHRISTIANS TRANSGRESS THEIR OWN MORAL LAW.

"King Saul had ordered all witches and wizards out of his country. He still claimed, however, that God could commune with him by dreams and by Urim and Thummim (two stones kept for this purpose), yet he feared the witches and wizards more than men. He made this law and expected every one to conform to it. According to the Bible, he himself was the first to disregard. He went at night, disguised in different robes, so that he could violate his own decrees. Not only did he go himself, but two men went with him. How often do we see this now? Laws are passed every year, and the first ones to break them are the ones through whose instrumentality they are passed."

I introduce this item to illustrate its truth. It is well known to the people of the State of Georgia that quite a number of notorious politicians and the clergy clamored for a law to be enacted, as it was claimed, to protect the fair daughters of our land from the ruthless touch of the libertine. It was the French aristocrat who told the peasantry to eat grass. They did eat thereof, but the last dish on their table was the head of a king.

The law which was thought most effective in bringing about such a result was one making seduction a penal offense. Well, the law was passed, and duly enrolled in the pages of the penal code.

Time, the great revealer, has shown the futility of that law for the protection of the fair daughters of the soil. It is a curious principle in the human mind, and I believe it is evoked in the conduct of the lower animals, that it readily and eagerly condemns, persecutes and prosecutes the others the very thing itself is plotting to accomplish.

It is well known in the history of the courts and through the public prints of the State of Georgia that the very first cases arising from the law of seduction by persons of note sufficient to attract attention of account of the high standing of the parties involved in the violation of the law enforcing morality, were themselves four noted clergymen. Two in the list belonged to the Baptist, one to the Methodist, and the other to the Presbyterian denomination. Three of the cases were adjudicated in the courts, and in the other one the defendant—esteemed as a venerable minister—rather than face the ignominy of violating his own law, committed suicide.

Now, in the light of these cases, seriously, in the name of honesty, what can the advocates of "moral purity" say in vindication of these men and of the Puritan laws for the enforcement of morality? The fact that becomes of the specious arguments that, were it not for the influence of the clergy in upholding religion, the youths of our country would have no heavenly messengers preparing for them the path of life, leading them like a shepherd in the paths of virtue and to a haven of rest. And what becomes of the emphasized proposition so freely brought forward by laymen and clergymen, that all cases can be traced to the state of unbelief, that "blank Atheism" has no influence in arresting the commission of offenses that jeopardize the well-being of society?

It is illustrated in the history of mankind, and in the workings of the governments of the world, that Atheists have always been the ameliorators and promoters of the good in all things that look to the elevation of the social fabric. This is well attested in the lives of all the celebrated Atheists, whose acts and doings not only shed a lustre, but adorned the time and age in which they lived. The record of history is that they are self-guilty of any great crimes, while, as Henry Ward Beecher said in a discourse, "Every century of Christianity is written in blood."

In truth, how could it be proclaimed that the very favorable conclusion could be deduced from the system of Christianity, professedly based on belief and faith, since its most philosophical writers have, until of late, proclaimed that religion was but a system of morality, but was essentially an emotional system. It has often been announced from the "sacred desk" that morality is a foe to religion—that it was no more than a dry rag. Character is a thing of minor importance compared with faith and belief. It is gravely announced that the Master himself, as his parting legacy, gave out that belief (Mark vi. 16) was essential to salvation. How much that dogma has done to retard the progress

of the mind and foster persecution. I shall leave to the calm consideration of the reader. A. A. BELL.

Praise For the Rome Book.
Shelton, Wash.—I am rather late in acknowledging the receipt of the Rome Book you sent me, but I wanted one of them first, and after reading I must say it was splendid. My sincerest regards to Dr. Wilson for his magnificent success in gathering so much valuable information in such a short time, and under so many difficulties owing to the different languages spoken, and as to the appearance of the book you certainly deserve credit. It looks very neat and I prize it very highly.

I should like very much to see Dr. Wilson. Got his book on Phallic worship or description of the astronomical characters used in the Bible. I have forgotten now whether it included Phallic worship or not, but at any rate I know it will be good. I have never read any of his writings that was any thing but good yet. This letter will be rather long, but then I am not writing it for publication. I want to tell you about the books I read. After receiving your card telling me of your sending me a Rome Book I waited a long time, but receiving none, I again wrote you and received two at once. Some time after there came one more, and as I had told a friend of mine in the post office about it he took that and sent me a dollar. Now I owe you for that, so I herewith send you \$1.25. Frothingham is spreading here and I take some credit to myself, as I have been distributing my Blades and other papers and talks quite freely. Of course I have made some enemies, but I notice my word is as good as some people's oath—ANTHONY O. NELSON.

Cheap at Three Dollars.
Renfrew, Ia.—Enclosed please find express order for \$1.50 for which renewal is requested to the Blade. I am well pleased with it and would not without it if it cost three dollars. With good wishes I remain as ever yours—THOS. DOWSER.

L. & E. TIME TABLE

Departure	a. m. p. m.
No. 4.	No. 2.
Lexington, Ky.	7:15 2:25
Montrose, Ky.	7:45 2:40
Avon, Ky.	7:55 2:50
Wyandotte, Ky.	8:00 2:57
Winchester, Ky.	8:12 3:10
L. & E. Junction, Ky.	8:24 3:25
Indian Fields, Ky.	8:42 3:40
Shawnee, Ky.	8:53 3:53
Clay City, Ky.	9:00 4:00
Stanton, Ky.	9:08 4:10
Roselynn, Ky.	9:18 4:20
Lombard, Ky.	9:25 4:30
Filson, Ky.	9:30 4:35
Dumdee, Ky.	9:31 4:37
Campton Jet, Ky.	9:35 4:40
Natural Bridge, Ky.	9:40 4:40
Gleamain, Ky.	9:43 4:48
Torrent, Ky.	9:53 4:57
Finestate, Ky.	10:05 5:10
Beattyville, Jet, Ky.	10:14 5:18
St. Helena, Ky.	10:25 5:27
Tallapoosa, Ky.	10:32 5:37
Athol, Ky.	10:40 5:45
Oakdale, Ky.	10:48 5:50
Elkatawa, Ky.	11:05 6:02
O. & K. Junction, Ky.	11:10 6:05
Jackson, Ky.	11:15 6:10

Arrival	a. m. p. m.
Lexington, Kentucky 6:55	9:05
Montrose, Kentucky 9:43	5:50
Avon, Kentucky 9:54	5:40
Wyandotte, Kentucky 9:25	5:33
Winchester, Kentucky 9:10	5:20
L. & E. Junction, Kentucky 8:58	5:08
Indian Fields, Kentucky 8:42	5:00
Shawnee, Kentucky 8:30	4:57
Clay City, Kentucky 8:25	4:54
Stanton, Kentucky 8:15	4:45
Roselynn, Kentucky 8:10	4:40
Filson, Kentucky 8:04	4:34
Lombard, Kentucky 7:50	4:20
Dumdee, Kentucky 7:54	4:03
Campton Junction, Kentucky 7:50	3:57
Natural Bridge, Kentucky 7:45	3:53
Gleamain, Kentucky 7:40	3:50
Torrent, Kentucky 7:30	3:42
Finestate, Kentucky 7:15	3:23

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Write to W. H. KERR, 210 Broadway, Great Bend, Kan., for blank application for membership, information about the college and send \$2 cents for a year's subscription to the "TRUTH ABOUT GOD." Do it now.

Beattyville Jet, Kentucky. 7:07 3:20
St. Helena, Kentucky 6:59 3:12
Tallapoosa, Kentucky 6:49 3:01
Athol, Kentucky 6:40 2:53
Oakdale, Kentucky 6:33 2:45
Elkatawa, Kentucky 6:20 2:34
O. & K. Jet, Kentucky 6:15 2:30
Jackson, Kentucky 6:10 2:25
* Trains run daily.

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Trains Nos. 1, 2, 3, will make connection with the C. & O. Railway for Mt. Sterling.

CAMPION JUNCTION
Trains Nos. 1, 2, and 3, connect with the Mountain Central Railway for Pine Ridge and Campion.

BEATTYVILLE.
Trains Nos. 2, 3, and 4, connect with the L. & A. Railway for Beattyville.

O. & K. JUNCTION.
Trains Nos. 3 and 4 connect with the O. & K. Railway for local stations on the O. & K. Railway.

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Hamden: 15 size, Special R-Way; 23 size, \$25.00. "New R-Way," 23 size, \$24; Deuber Watch Co., 21 size, \$17; same 17 size, \$14.
Elgin: "Veritas," 23 size, \$29; "Fisher Time," 21 size, \$22.50; "Gleamain Street," 21 size, \$12.50; "B. W. Raymond," 19 size, \$20; "B. W. Raymond," 17 size, \$18.50.
Walworth: "Vanguard," 23 size, \$29; "Gleamain Street," 21 size, \$12.50; "Apollon," 17 size, \$12.50; same, not "Premier," 15 size, \$15.50; same, not "Premier," 15 size, \$15.50; same, guaranteed to pass R-Way Inspector.

Sundries: Walworth: "P. S. Bartlett" or Elgin "Whisper," 17 size, adjusted, nickel, \$7; same, gilt, \$7; same, Hamilton, nickel \$8.00; same, not adjusted \$7; Elgin, Walworth or Hamilton, nickel, 15 size, \$6; Elgin or Walworth, nickel, non-catchable hair spring 7 size, \$5; Hamilton 7 size, gilt \$1.50; "Standard" or "Century," 7 size, \$3.
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VOLTAIRE

MEMORY STILL FRESH

In the Minds of the People at His Old Home in Geneva. Rush for Souvenirs From His Chateau. Interesting Account

OF HIS MANY PUBLIC BENEFACTIONS.

(BY WILLIAM E. CURTIS.)
Voltaire answered every letter he received with great care, even those which came from children and younger people asking foolish questions. After he was 60 years of age he is said to have written 14,000 letters on an infinite variety of subjects. Every one of them is worthy of publication. He was a man of tender sympathies and affection toward those he loved, but was vindictive and unscrupulous toward his opponents, and his ruling passion was a love of liberty, which he hated religion because it was intended to restrain men just as he hated laws and courts.

He entertained thousands of people at Ferney. His table was always full. The chateau was a regular stopping place for tourists. Everybody was welcome and was allowed to remain as long as he liked providing he made himself agreeable, and did not interfere with the habits or excite the temper or the prejudices of his host. In these days people were just beginning to travel. "The grand tour" had recently become the fashion and every person who had the money to pay his expenses was going about Europe in post chaises. Geneva was an educational center, famous for its intellectual society, and was also a convenient stopping place between Paris and Marseilles, Florence and Rome. Thomas Jefferson made this tour while he was our minister at Paris. Oliver Goldsmith being too poor to hire a chaise, did the journey on foot, like many others, and visited Voltaire. There is a yarn that he sat by the roadside under a tree in front of the chateau and played his flute until Voltaire, left his writings and went out to inquire. When he found who his guest was he invited him in and kept him at Ferney for several weeks.

An English Duke, making the "grand tour," stopped at Ferney and gives us this snapshot of his owner.

"Mr. Voltaire made his appearance dressed in a flowered silk nightgown, a dark pigtail without powder, and a wig and a cap on his hair. He rendered compliments to me in English. He mentioned my father and the late Duke of Argyle with great encomiums. He desired to show me his garden, which, in the dress he was in, at 70 years of age and containing the weight of his years, I thought dangerous. I desired that he should not think of going, but I could not prevent him."

The great infidel built this church at his own expense for the use and benefit of his servants, and to emphasize his rule of never interfering with religion, as he insisted that religion should not interfere with him. During his time a priest was employed at his expense, mass was sung regularly, and services were held in the same as in ordinary churches.

The chapel furnished an opportunity for Alexander Dumas, the elder to utter a bon mot which was repeated in every court and literary circle in Europe and was considered one of the brightest victimizations of the period. He said:

"The world will be relieved to know that Voltaire and God have become reconciled. And it is gratifying to know that Voltaire, with great consideration, made the first advances."

Voltaire's vanity could not have been more neatly satirized. Voltaire sold the place before his death to Count Butet, a rich aristocrat who in turn sold it to David, the famous sculptor, from whom it was inherited by Mme Lambert, his daughter, who lives here still. Mr. Lambert, her husband, is a famous sculptor, and some of his best pieces may be seen in the garden. He has a studio on the grounds. All of the house is occupied by the family except the two rooms used by Voltaire, in which Mme Lambert has placed all of the relics that came to her with the house and courteously admits visitors to see the money day in the week during the tourist season.

The drawing room is filled with Voltaire's furniture and a sort of museum containing his heart. One of the panels is inscribed: "My remains are consigned as my heart is in the midst of you." Another inscription reads: "His spirit is everywhere; his heart is here."

The walls of the room are covered with portraits of Voltaire, sketched or painted at different periods of his life. Portraits of his friends and his favorites.

orlie pictures. His bedroom is adjoining the bed in which he slept and in which he died is an uncomfortable looking affair covered with pretty figured silk. The suit of clothes worn in his last days is preserved in a glass case, with his cane, and other personal relics. Over the mantel is a large, funny looking picture entitled "The Apotheosis of Voltaire." The man in charge gave us the explanation, but it requires a very strong imagination to comprehend it. He said that it represented Voltaire being conducted by the temple of fame by an angel, escorted by a company of trumpeters, sounding his praises. The men he defeated, the evils he overcame, he is in a struggling mass beneath the platform like the lost souls in Michael Angelo's "Last Judgment." This devil is prominent in the group, and is surrounded by figures representing ignorance, superstition, bigotry, etc. Standing on the heights, calmly overlooking the scene, are the seven virtues, with other figures representing art, science, literature, music, the drama and other vocations in which Voltaire excelled.

Another conspicuous picture is a life-sized portrait of the Russian Empress Catherine the Great, presented by her to Voltaire, who she greatly admired. Another presentation portrait from Frederick the Great is equally famous and hanging below it are engravings of Washington, Jefferson and Franklin—sons of liberty from the great infidel reverend.

Voltaire was 60 years old when he came, a fugitive from France, to live at Geneva, which has been the refuge of so many exiles. He was warmly welcomed. As a writer of the time put it:

"He is the curiosity of the town. It is quite the fashion to go and call on him."

Even the Calvinistic clergy visited him and invited him to dinner and discussed theological questions with him. Their views were broad and were probably broader after dinner than at any other part of the day. But this happy condition did not last long. Voltaire was too keen a critic, too bitter a satirist, too fond of mischief and his own humor to live in peace with Presbyterian doctors of divinity, and after a few months' acquaintance had established a familiarity he began to buzz around like a wasp making himself the most unpopular man in town. It was not long before the theologians were trying to get rid of him.

Soon after his arrival Voltaire wanted to produce one of his plays, but there were no theaters in Geneva, dramatic performances were absolutely forbidden and wicked sinners who wanted to see a play were compelled to cross the borders of the canton into the territory of Savoy in France where a modest little playhouse had been established some years before, greatly to the dismay of the puritan element of the city. The consistory passed a resolution admitting the people not to attend, and to keep their sons and daughters away, and the regulations of the university forbade the students to go there. Hence, when Voltaire boldly demanded the privilege of giving a play, he was told that "there was great excitement; the city was in a turmoil. For the purpose of giving them something tangible to fight about Voltaire moved to Ferney, where he obtained a large tract of land, laid out a town site, invited colonists and provided work for them by establishing various industries.

THE END.

THE OLD CLOCK IN THE CORNER.

Somewhat back from the village street stands the old-fashioned Country-seat. Across its antique portico, Tall poplar trees their shadows throw.

And from its station in the hall An ancient timepiece says to all, "Forever—never! Never—forever!"

Halfway up the stairs it stands, And points and beckons with its hands From its case of massive oak, Like a monk, who, under his cloak, Crosses himself, and sighs, alas! With sorrowful voice to all who pass.

"Forever—Never! Never—Forever!"

There groups of merry children played, There young and maidens dreaming strayed.

O precious hours! O golden prime! And affluence of love and time! Even as a miser counts his gold, Those hours the ancient timepiece told.

"Forever—Never! Never—Forever!" All are scattered now and fled, Some are married, some are dead; And when I ask, with throbs of pain, 'Ah! when shall they all meet again? As in the days long-since gone by, The ancient timepiece makes reply— "Forever—Never! Never—Forever!"

—LONGFELLOW.

QUITS CHURCH RATHER THAN OBEY RICH

Pastor For Thirty Years Gives Up a Baptist Pulpit Because He Would Not Submit to the Money Power.

(BY REV. FIDDLE, D. D.)
Rev. Dr. W. W. Boyd, for 30 years pastor of the Second Baptist Church, one of the wealthiest congregations in St. Louis Mo., announced Monday that he has quit the ministry, declaring that all clergymen must be subservient to "the money power" or leave their churches.

"The modern, fashionable city church," said Dr. Boyd, "is run by one or six men who are the largest contributors to the funds and therefore insist upon certain policies of administration."

"In these churches are the poorer classes, of course, who are in a measure dependent upon the rich. They need a recommendation for it. They stifle their consciences because of necessity. The other class stifles its consciences because of convenience."

Comment—Ever since the dove brought the green back to the ark money has been the ruling power. Priest and preacher have bowed subservient to its almighty power.

Have always thought that inscription over the eagle on the dollar was an empty phrase, when you see ninety-nine out of every one hundred figuring up their change to see if they would have enough to get them through until Saturday night. They say money won't buy heaven. It don't take a fortune to bring any one of the clergy to your dying bedside to give you comfort for humanity's sake. Did you ever notice that when a preacher was offered a better salary in another church how soon the lord called him there. Once in a while you find an honest preacher and you usually find him working for a living. Like Dr. Boyd will be doing from now on.

PERFECT

(Continued from page One)

Burman has achieved the most remarkable results.

The principal methods by which the evolution of a higher type of man is to be promoted are:

1. The careful scientific selection of persons who are about to be united in marriage.
2. The provision of hygienic surroundings and scientifically selected diet for everybody.
3. The mental and physical training of the young and of the community in general.

When the committee have discovered by observation and assignment how the perfect man can be produced, they will put their reforms into general practice, first by instructing the public, and then, if possible, by laws enforcing the reforms. The scientists are confident that they will eventually be able to secure laws enforcing their recommendations and that they are greatly encouraged by the fact that President Roosevelt is deeply interested in their work.

Large Frame and Strong.

The committee will devise new methods of rearing the young and mental values of various types and races of humanity, with a view to combining their most valuable characteristics in the improved type.

They will aim at producing a type of man, who will combine the large frame and strength of the ideal Anglo-Saxon or Scandinavian, the practical intelligence of the American, the intellect of the high German, the arduous qualities and sunny temperament of the Latin, and so forth.

They will suggest methods by which the laws of heredity can be applied to men, so that disease, vice and crime may be eradicated. They will endeavor to ascertain whether the marriage of two blind persons or two deaf persons or of any two persons having a certain defect in common will result in the reproduction of that defect in their offspring. If so, they will suggest means of preventing such marriages. They will apply this line of investigation to all the more dangerous constitutional diseases that humanity, many of which are regarded as hereditary, among them being consumption, cancer, insanity, epilepsy, nervous diseases and many others.

The greatest practical aid to the committee will be raised from the rich, who have already been obtaining in breeding improved animals, and nowhere have such wonders been accomplished in this direction as in the United States. Man is, of course, an animal, and the laws of life and development are the same with him as with the beasts. It is true that the object of cattle breeding is usually to produce animals of greater meat-bulk and greater endurance, and having lower costs. Of these qualities only one would be desired in man—that of endurance—but the fact that these im-

provements in animals can be produced by artificial modifications indicates how much can be done with man. (To Be Continued.)

OUR LETTER BOX

R. Sing.—We cannot print your article because of the offensive character of some of the language used. We have referred to it and discussed the subject in our editorial columns.

Armory C. Stevens—Thanks for the clippings. We shall use them as soon as we can get to them. In the meantime we would be glad to publish something from your pen on the subject.

Mrs. Josephine K. Henry—Sorry to hear of your misfortune and we sincerely hope that the near future will bring brighter and better days to you and yours.

George W. Wise—Your request shall be complied with. Thanks for interest in the Moore memorial.

I. N. Fowler—It is pleasing to note your opinions concerning the Moore memorial.

N. M. Dudley—We appreciate your good wishes and approbation.

M. Rowe—We only wish that your wish could come true. It seems too good for such an event to happen over way.

Thomas Dwell—Those who have read the Rome Book agree with you and those who have not read it have missed an intellectual treat.

Edwin Bailey—Your appreciation of Dr. Wilson's effort is fully shown by your article. Thanks.

Dr. Schuck—There might be an inclination upon our part to laugh with you did we receive and read the book. It hasn't come yet.

J. C. Brown—It would be a pleasure to us to have to get out another edition of the Rome Book. We do not mean this from a financial point of view, but that a second edition would imply that it was being read as it deserves.

L. A. Munson—Glad to note your interest in the Moore memorial.

Henry Evans—We presume it is our mistake and it shall be looked into. Thanks for appreciations expressed.

C. E. Alexander—Glad to note your great interest in the proposed Moore Book to C. C. Moore. The names are recorded.

S. D. Bealmer—The attitude you take is by far the most liberal. It is impossible for us all to agree upon everything, but we should labor to get upon those things in which we do agree.

J. H. Schwartz—Your explanation is given space. Thanks for your candid expression concerning the Blade.

N. C. Bawcom—While we are sorry to lose you, the action you take is what we had looked for in a few instances. We are bound to meet with some disappointments and this is one of them. We suppose it will have to be so.

Anthony A. Nelson—Glad to know you were so pleased with the Rome Book.

Thomas Bower—Your letter is the kind that cheers the heart and it is so different to others we comment upon in this issue.

M. R. Coffman—Many thanks for your good opinion of the Blade and so forcibly expressed.

W. A. Peterson—Your order for the Moore Book is entered. Thanks.

C. B. Martin—You have got the correct notion concerning the late editor of this paper and your suggestions are extremely to the point.

M. H. Keith—Thanks for subscription and comment on Moore Book.

Andrew Cook—We appreciate your attitude toward the Blade and assure you that in justice to all the present policy will be maintained.

A. B. Barrett—Although you marked your letter private we trust you will not regard it as violation of confidence by publishing it. Our aim is to let the world know what your opinions are. As for stopping the Blade because of your being too poor and too old to read, we simply say that just so long as we can get out a paper and the Blade is published you shall have your

copy just the same, pay or no pay. You are one whom we will carry without price until the end.

I. W. Decker—If you think that less than three cents a copy for the Blade is too much to pay for it we feel that you have a poor estimate of its worth as a Free Thought paper compared with others at the price asked. Of course it is your privilege to quit when you feel like it.

Morgan Wamsley—Your encouraging letter is in harmony with many others we are now receiving, gives both cheer and encouragement. Were it not for landlady's bills, grocery bills and the like, we could live on such letters as you have written. Thanks.

Robert R. Jones—Your experience was certainly delightful. As a rule anecdotes are of the character you describe. We know of Mr. Alcorn and can well understand your great admiration for such a man. We hope you liked reading the Blade and trust we may have you on our lists.

A. H. Frank—While you do not state plain words that you are unable to take the Blade because of your small income, your letter would suggest that. From what you say we are perfectly willing to keep you on our mailing list and if we never get paid, why we reap our reward in the knowledge that we have done you some good.

WHAT OUR FRIENDS SAY

Sorry, But We Can't Help It.
Sweetwater, ex.—You find enclosed (\$1.35) one dollar and twenty-five cents to pay up my subscription to date. I do not feel like I am able at the present to continue my subscription to the Blade at the advanced price. As the slip on my paper shows, I am one since August 5, 1906, making one year and a quarter the 5th of November, 1906. Wishing you many years of a prosperous life, I bid the Blade and its associates adieu.—N. C. BAWCOM.

We Hope So, Too.
James E. Hughes—I notice you have not moved up Johnson's nor my tags. Is there anything wrong or have you just forgot it? We feel that the Blade is getting better all the time. I would like to think that we cannot increase the circulation. Hoping that there is a better coming.—HENRY EVANS.

Three Down For the Book.
Please put me down for the proposed Moore Book and I am also authorized for you to put the names of Charles Bloomchir and Ed Thurston for the book.—C. E. ALEXANDER.

Still For the Moore Book.
Pinhurst, Idaho—I am sorry that I haven't any money for you this time, but put me down for two copies of the new book to Mr. Moore's memory. The Blade is what I am coming as soon as I can collect. I want that debate between Editor Moore and Wilkerson and a good share of the best part of Rational Views also, and charge \$1.50 a copy instead of one dollar as proposed.—W. A. PETERSON.

Is Now Satisfied.
Tampa, Fla.—I enclose P. O. money order for \$1.50 for pay for the Blade one year from last August. I could have paid \$1.00 in September, but preferred to pay \$1.50 in case the delinquents were dropped. I know now my money will go to pay legitimate expenses and not to pay for papers for others who will not pay. Many thanks for publication.—THOS. BROWN.

I should like some one to tell me how much baled hay Noah had to put up on his boat to do until after that shower was over and how much beef for the lions and all the rest of the wild stock, and what was there for to eat afterwards for the grass must have all been killed with the moisture? Don't all speak at once, but I think I find out if possible.—THOS. BROWN.

Can Anybody Answer This?
Mullhall, Okla.—I shall want one copy of the Charles C. Moore memorial book and will send the balance of the Blade as it is running at present and I liked it under the Moore management last year, for the old man struck out right and left and whoever was hit had to tumble even if it was a preacher.

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